



SOCIAL ACTION

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THE STATE AND PUBLIC MORALITY

It is not easy to define the obligations of the State in regard to public morality. The difficulty is not lessened when the State is held to be a secular state. And although it may be stated time and again that the term 'secular' does not imply that the State is indifferent to religion but tolerates all religions and protects the rights of their adherents freely to profess, practise and propagate their respective faiths, this in no wise covers the entire functions of the secular state in regard to morality. The problem is becoming increasingly difficult because, despite the growing consciousness of the extent of corruption in public life, the minds of the people are being dulled into acquiescence of a lower standard of moral behaviour through pressure of social

circumstances. Neither can the political parties claim to be above board in the maintenance of moral standards. Sometimes the most unscrupulous methods are used to attract votes. The films and popular reading material are becoming another source of danger for the traditional morals of our people. What is chiefly undermining the ancient moral code however is the pressure of industrialisation that demands a new way of life in an urban setting, greater individual freedom, an objective outlook bordering on materialism, and a sense of independence from the group. To add to the pressure, there is family planning whose adherents have no regard for the most intimate aspects of the individual's life, who tend to reduce sex to a mere pleasure-

able experience, and deny all the higher values connected with the establishment of the family and the intimate communion between the two partners, and between parents and children.

Whose Concern?

But is public morality really the concern of the State or of some other organ in society? This is a fundamental question. It must be remembered that man is at the origin of public morality, for public morality is the morality of men living in society. The actions and behaviour of men in their public capacity and all the actions of men in their private capacity but which have a social bearing, lay within the domain of public morality.

Who should be the guardian of public morality? It could not possibly be an individual, for even the most honest individual, animated by the best of intentions, would be powerless to control the complex and multiple influences that go to determine public morality. Similarly, the task far surpasses the strength of the family or groups of families, or any

other larger group or association, cultural or religious body. No doubt all these groups and associations exercise a powerful influence in shaping public morality through moulding the behaviour of their members and thus become responsible for setting the moral tone of society. But their influence goes no further.

Consequently it is only the state that can and must be the principal guardian of the public moral standards of the community. This conclusion is strengthened by the fact that the State's chief function is to secure the common good, one of whose elements is the moral good of the citizen. The citizen must find through a secure and stable social life the opportunities for his intellectual and spiritual advancement and perfection. And it is the duty of the state to guarantee the conditions for securing such goals in the life of every citizen. That is why the state must be interested in maintaining the public moral standards of the community.

What is the State?

The State is not an abstract concept of the mind;

nor is it a superior personified being apart from society. The State is a society composed of men united in a stable manner and linked together by a moral bond within the confines of a definite territory. It is society organised for a political purpose. And it takes the form of an association endowed with a moral personality, the subject of rights and duties, placed at the service of its citizens. Its purpose is essentially to secure the common good, of which, as has been said before, the moral good of the citizens is an important element. The State has therefore the obligation of seeing that the moral law is observed by removing the obstacles that prevent the citizens from its observance, and making constructive provision for its continuous practice.

The Sacral and the Secular

Speaking of public morality one necessarily has to touch upon the sacral order or that dimension in the life of man that is concerned with man's relationship to the divinity. In contrast to the sacral is the secular dimension, which is concerned with temporalities. An established

hierarchy exists between the two orders or dimensions. The secular must be subordinate to the sacral order; but this does not mean that in its own sphere the secular order is not sovereign and independent. However both the sacral and the secular orders have dominion over the same individual. Despite this fact they maintain and should maintain their respective differences, for they cater to different human needs. But the sacral is the last and the highest dimension of man and within this domain the laws of the Creator which are absolute and without exception apply. On the lower and the more immediate plane is the secular order or the state which is God-willed because it is natural to man. Since both orders have a common subject, man, there should exist a concord between the two orders, for both are interested in seeking man's good. In other words, the state converges towards the sacral order as closely as possible when it promotes and safeguards man's moral development in view of his divine destiny.

The State and Law

The State is the source of

law. Only by law does it perform its essential functions. The entire organisation of the State is geared to this end. The legislature makes laws, the executive carries them out, while the judiciary enforces the sanctions of the law against the law-breaker. Thus the enactment, execution and enforcement of the law becomes the central function of the state. Law making has for its essential purpose the achievement of the worldly welfare of the community. The state is not essentially concerned with the distinctly religious perfection of its citizens. It may be said to look manwards, not Godwards. At the same time it does not exclude the moral preoccupations of man, which are closely linked up with his divine destiny. But it makes its laws for the human situation, and is often compelled to make allowances for the defects inherent in that situation. Contrariwise, the divine laws like those clearly expressed in the Ten Commandments are absolute directions for man and will suffer no exception. Human law or the positive law of the state is different. It is closely related to the human predicament and to the com-

mon good of all the citizens. In defence of the entire community, the State may require its citizens to wage war, just as the individual citizen is allowed to kill in self-defence. Thus the state may wisely permit some action in order to avoid greater evil falling on the community. The state wishes to keep the community together at all costs since this is its essential concern.

The Moral Aspect

Because the state is the guardian of the public moral conduct of its citizens, it cannot be completely neutral or claim to have no interest in their religious beliefs. The ethical or moral problem is too closely connected with the religious problem for the state to adopt such a negative attitude. Neither can it assume an attitude of agnosticism or indifference to the moral code. In so far as the state is God-willed and receives sovereign authority from the Creator, it must respect the divine laws and all the injunctions that derive from these laws. The legislative and the executive activity of the state should never be used in opposition to the divine laws. In other words, what is required is

an ethical conception of the state. An atheistic or agnostic state is an anachronism; it is something absurd and irrational.

Agnostic and Absolutist

Yet it has been proposed by as serious a philosopher as Kant that the state is a purely juridical society unconcerned with morality. The state has neither the right nor the obligation to involve itself in any positive manner with the morals of the people. Morality, like religion, is a private affair and should be left to the free choice of the individual. In moral matters the state must maintain a position of indifference or agnosticism. The liberal state is an instance of this theory.

On the other hand, there is Hegel who claims for the state sovereign and absolute powers in determining the moral conduct of the people. The state is considered as the primary and absolute cause of every juridical and moral value. The individual does not exist except in and for the state. He is an integral part of the state and completes its functions. He can claim no morality of his

own except what is conferred on him by the state. The state in communist society amply fulfils this description of the absolutist state. In communist countries, it is the state that decides what is right and what is wrong and thus enforces its own norms of morality upon its subjects.

Recent events in the history of the modern world have shown how dangerous are such theories of the state, for they tend to sap the very foundations of honest conduct in public affairs and to justify the most immoral actions for reasons of state. Indifference to public morality can lead to very serious consequences, for public license of the worst kind may be permitted with the connivance of the administration. The second world war was a direct result of the spread of the Hegelian idea of the God-like state in Germany.

The Moral State

It is obvious that the state must play an active and positive, and not only an indirect part in preserving public moral behaviour. Since the state is concerned with the common good of the citizens, it must create those con-

ditions in which virtue will be appreciated and recompensed and evil detested, hated, and punished. The choice of the best men for carrying out the highest responsibilities of the state should become the normal practice. The services should be characterised by honesty and manned by people of exemplary lives. The laws of the land should help to promote the moral good of the citizens by preventing crime and encouraging good behaviour. In particular the laws must favour the institution of the family and safeguard the education of the young. It is especially on these two points that Pope Pius XII was very emphatic.

Our Constitution

In our country the Constitution has very clearly enshrined the goals that the state must strive for. Justice, social, economic and political must inform all the institutions of the national life, and concrete instances have been adduced to which particular attention will have to be paid by the administrators. Thus the Constitution forbids discrimination on grounds of religious belief. Temples, shops, restaurants,

bathing ghats and public roads can be used by all whatever their caste or creed. Every citizen, provided he has the required talents, may be employed in Government service. Untouchability and its practice in any form is likewise forbidden. In India the state is called a 'secular' state, which implies that the state is not bound to uphold one particular religion as the religion of the state. It shows equal favour and respect to every form of religious belief of its citizens, provided in the practice of their religion they do not injure others. But the Constitution has failed to stress sufficiently the obligations of the state towards the moral good of the citizen. And this has given rise to much confusion and unhealthy practice in many areas of public life. But it is difficult for the state to legislate on every aspect of the citizen's life. Recently however, public opinion is compelling the Government to prohibit the exhibition of lascivious posters. Cinema films are to be censored more strictly. The sales of D. H. Lawrence's blatant sensual novel, *Lady Chatterly's Lover*, has been banned. But bribery and corruption in public life should

be much more strongly and efficaciously uprooted, the practice of impartial justice actively promoted, and healthy entertainment for the citizen encouraged.

There seems to be a great lacuna and a bankruptcy of moral ideals and conviction in the minds of the young, stemming from the absence of any religious or moral teaching in a large number of our schools, especially the Government ones. The need for moral education is clearly realised, but how it can be

given to the children in an efficacious way is the problem. What is required is not a jumbling of a few pious stories and sayings from the sacred books of the different religions, but a closely reasoned systematic treatise in which man's obligations to God, to his neighbour, and to himself are clearly defined. All this goes to prove how important it is for the state to be concerned with the moral welfare of its citizens. The preservation of public morality must be one of its most important functions.

Editor

THE PASSING OF THE PROLETARIAT

P. Gisbert*

Not many decades ago the shadow of the proletariat, so vividly highlighted in the Communist Manifesto, was still a living decisive force in the social and political movement of Europe and even of America. By *proletariat* was more or less understood the mass of industrial labourers barely snatching a living with the work of their hands, divorced from the means of production, devoid of any voice in the running of management of the enterprise, and permanently alienated from the enjoyment of the good things of life to which they had contributed with their labour. The constant fight for the existence and recognition of the Trade Unions; the frequent strikes and labour trouble in the factories; and the political campaigns and revolutionary

movements against the ruling *bourgeoisie*, with which the nineteenth and earlier part of the present century abounded, were the outward demonstration of the existence of a maladjusted proletariat.

It seems true, on the whole, that economic need was the main factor impelling the proletariat to action. And this was so, not because the economic conditions in the factory were worse than those existing in the village which the factory worker had left impelled by need and starvation; but because his desire for economic and cultural improvement was stimulated by the awareness that he was being deprived from a fair share in the wealth to whose production he was effectively contributing.

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The Proletarian Tradition

This conscious realization of economic injustice on the part of the workers, strengthened by a sub-conscious feelings of maladjustment and failure in the satisfaction of their material and spiritual needs, became the characteristic feature of the period under study. This explains the overt emphasis placed on the economic factor imbedded in the proletarian movements and institutions of the times, as well as the popularity of the ideologies inspiring them such as socialism, communism, and syndicalism. It is also a well-known fact that the Trade Union movement born to unite and defend the worker in the teeth of strong persistent opposition, not only has succeeded in justifying its own existence but has also lived to see the day when it has willingly been accepted as a vital institution in every modern society.

But in spite of an improvement in the economic and social conditions of the Western world during the first half of the present century, the dead weight of ideological opposition between capital and labour, the acceptance of the

"class struggle of the proletariat" as a social technique, and the persuasion that the gain of one of the parties in the market was a loss to the other, have hitherto prevented a clear satisfactory approach to the problem.

The Seeds of Change

Yet, the march of time is not without its impact on the minds of men. The economic progress of the West proved that this was possible without any need to sacrifice freedom; while the triumph of communism in Russia showed that a totalitarian state acting in the name of the proletariat could be even more destructive of public and private liberties than the most rabid bourgeois dictatorship.

Besides this, the sacrifices exacted by the second World War and its aftermath, when some labour ministers and cabinets were in power, were not without some blessings. It was the American workers who first realized that if they had friendly collaborated with their bosses in time of war, they could continue doing so in times of peace. This realization also, came with some delay, to the United Kingdom and Western Europe

where the menace of communism made the traditionally contending parties aware that a real powerful enemy was knocking at the door. Thus the Industrial Councils of Great Britain and other conciliatory bodies in various nations assumed greater importance in bringing about the spirit of co-operation and industrial peace.

Economic Growth and

Proletarian Institutions

Together with this factor and others, that we cannot mention here, a more important force was at work. This was the considerable increase in production followed by a relative growth in the number of white-collar or salaried workers in recent years. Thus while the former ushered in an era of unparalleled economic prosperity, the latter marked a quasi-revolutionary readjustment in the occupational scale. That an ordinary American worker may own a car, or his English peer a washing machine, and both a television set each, is a matter of common knowledge. Accident compensation, old age pensions, free education with liberal granting of scholarships, social insurance, and various other types of secu-

rity, have succeeded in obliterating the feeling of insecurity and anxiety of the working man not only in the traditionally prosperous nations, but also in others as Denmark, Sweden, New Zealand, Mexico, and Argentine. Thus the main causes that gave rise to the proletariat have disappeared at least in so far as the more advanced industrial nations are concerned.

If such is the case, what is the effect of this phenomenon on the existing institutions specially in the labour movement? Events will speak more eloquently than words:

One of the most immediate consequences is that the trade unions and political parties, which in a period of poverty and maladjustment were organized for the economic improvement of the proletariat, are losing their appeal and therefore their membership.

In the United Kingdom

This trend is most conspicuous in the United Kingdom. It appeared manifestly in the defeat of the Labour Party in the last general elections, and continues unabatedly up to the present day. No other person than Gaitskell himself,

the leader of the Labour Party, suggested not long ago that nationalization of industry—one of the main tenets of the proletarian outlook—should be given up by his party; and subsequently, a matter only of months, the principle of unrestricted nationalization was officially repudiated by the party in spite of the tenacious opposition of a die-hard minority. The common sense anti-dogmatic approach of the British worker to the problem was in evidence once more. They accepted nationalization inasmuch as it helped to improve the economic situation of the people. But once this has been attained, nationalization becomes useless, or even harmful—like a medicine which is good in time of illness, and dangerous in time of health.

Keeping all this in mind, it will not come as a surprise that in a recent enquiry in England it was found that while poor people, unskilled factory workers, old age pensioners, and humanitarians are still for the Labour Party; skilled workers, middle class people, as well as scientists stand for the Tories. As to nationalization, only three

per cent of the young men, in a fair sample representing the total population, were for it. It does not mean that they stood for *laissez faire*; they allowed for government interference in industry though in a moderate way. As a rule the rising generation in Great Britain, including the working classes, identify themselves more readily with the middle class than with the proletariat; are much satisfied with their jobs; feel inclined towards equalitarianism, and are highly optimistic about the future. It is one of the ironies of history that those movements which owed their life to the desire for equality, are the first to suffer, once this has been achieved.

In the U.S.A.

In the U.S.A. the movement away from proletarianism is still farther advanced. It is not only that labour conditions have improved considerably, but also that owing to technical progress in industry, the labour force (the modern heir to the old proletariat) is hardly able to keep its absolute numbers while its percentage numbers (in relation to all persons engaged in production) are constantly dwindling. Thus the indus-

trial occupations from which the labour unions traditionally drew their strength, were in 1950 about 41.7 per cent of the total labour force, and recently they were reduced to only 36.7 per cent. Meanwhile, in the same period of time the so-called white-collar workers—professional, technical, and clerical staff, etc. rose in absolute numbers from 21 to 28 millions, which means a relative increase of 33 per cent.

This process may be illustrated by the following comparative figures from the U.S.A. In 1947 the proportion of production workers (or blue-collar workers) to white-collar workers in Fabricated Metals was 5.3, in 1957 it was only 3.7; in Machinery the corresponding figures are 3.6 in 1947 and 2.6 in 1957; In Instruments 3.6 and 2.0; and in chemicals 3.1 and 2.0. Moreover, according to the Bureau Labour Statistics, in 1956 for the first time in recorded history, the white-collar workers outnumbered their blue-collar counterparts. In 1910 these accounted for only 22 per cent of the total labour force; while since 1950 the fastest growing occupations have

been the professional and technical; the educational being the highest, with a tendency still to increase.

From Proletariat to Salarials

All these developments have created a movement described by D. Bell as "from proletariat to salariat" with the subsequent change of ideology, "The Capitalism of the Proletariat? American Trade Unionism Today" in *Unions and Union Leadership*, edited by Jack Barbash, 1959). The old proletarian slogans no longer appeal to the working masses. The dramatic cry of "Proletarians of all countries unite; you have nothing to lose but your chains" leaves the progressive industrial worker cold, since he is more concerned with his frigidaire and wrist watch than with the chains; and more intent in watching his children go through the secondary or engineering class than with joining the class struggle of the proletariat.

With the passing of the proletariat the need of a new philosophy or ideology is deeply felt among the working classes especially labour intellectuals. The old slogans hold no longer any appeal for

the modern salaried workers from whom the strength of the new unionism should come. Fortunately this new ideology is emerging not as a ready-made programme or routine resolution passed at public meetings but as a well considered response to a crucial situation.

Already in 1942 the publication of *The Dynamics of Industrial Democracy* by C. S. Golden and H. J. Rutenberg, two prominent members of the Steel Workers' Organization of America, was a landmark in the movement for co-operation between management and labour. Here the reasons were analysed why labour should be more co-operative and have a more responsible role in the shaping of policies regarding production. The interests of labour, capital, and management were not incompatible. The doctrinaire principle of the class struggle was disowned once and for all; and the truth of the Papal pronouncement that "capital cannot do without labour nor labour without capital" was proved once more.

New Labour Philosophy

In our own days the new labour philosophy has been

evolved further owing mostly to the energetic Walter Reuther, president of the powerful United Automobile Workers Union and prospective successor to George Meany (a Catholic himself) actual president of the A.F.L.-C.I.O., the nation-wide confederation representing practically all American workers. Reuther, who has visited India at least once, believes that the labour movement in order to be effective must become "less an economic movement and more a social movement." He further believes that, together with technical advance and the introduction of automation, there must be a spiritual awakening in the labour movement and society at large, otherwise "we may overfeed," he says, "the outer man and starve the inner man." "When God," he concludes, "made us in his own image, he also gave to each of us some creative capacity. This is being starved." These are the fertile grounds in which American organized labour is seeking its revitalization.

In Western Germany

In Western Germany the movement away from proletarianism has become mani-

fest in three important ways: spectacular increase in production; participation of labour in management; and, above all, a radical reorientation in the ideology of the socialist parties. Thus in the extraordinary Congress held by the S.P.D. or German Socialist Democratic Party in Bad Godesberg in November 1959 the Marxian principle of class struggle was repudiated and the following conclusions were adopted: To accept private property even of the means of production; and to oppose concentration of economic power either in the hands of individuals or the state. They further disowned the materialistic conception of society, while declaring their respect for the Church and guaranteeing its independence. Socialism, they professed, is not a substitute for religion; it has its roots in "Christian ethics", "Humanism" and "classical philosophy."

The change of German socialism as representative of the old proletariat could not be more pronounced.

In Russia

The phenomenon that we are studying has not left un-

touched the iron curtain nations, especially Russia, where conditions have improved more than in the others. The increase in consumers' goods placed within the reach of certain classes, who at the beginning of the revolution belonged fully to the proletariat, has largely damped their initial zeal. Thus it is said that many of the old Bolsheviks—the men who joined the revolutionaries at the beginning of the century—are more interested today in the signs of the screens on the television sets and the other creature comforts they have been given than in discussing political reforms" (B. Roeder Katorga, 1958 p.XXIV). There too a considerable increase has occurred of the new middle class composed of engineers and directors, technical and economic specialists, as well as lower and middle rank officials whose numbers have swelled owing to the Five Year Plans. This phenomenon further implies a rearrangement in the class structure of the Soviet society away from proletarianism which is still more spectacular—or dramatic—than in the West. The "classless proletarian" society is

fast dispensing with its classlessness and proletarianism.

These changes largely explain the ideological tepidity among the middle and intellectual classes, so much complained of in the Soviet press. And the intensity of the revisionist movement in Russia as well as in Hungary and Poland, stands in striking contrast to the proletarian orthodoxy of China. Whatever the outcome of these events may be, the passing or weakening of proletarianism is not without its effects in Russia itself.

The Place of Economic Values

The reader may wonder why one is dealing with the passing of the proletariat when here in India we have hardly reached the proletarian phase which implies a degree of industrial development that we have not yet attained. Our answer is that, besides the fact that truth and knowledge may be justified in themselves, the events taking place in the world of those who are ahead of us in the race for industrialization, convey more than one lesson to us.

Economic necessity may bring us to believe that man

lives on bread alone; while the crumbling of the very doctrines based on this assumption clearly reveals the weakness of this position. There are many things besides bread for which man is ready to live and die. There is a law of diminishing returns attached to money or purely economic values whereby the more we have of them the less is our esteem for them. It is a kind of paradox that material objects are more powerful as incentives where they are absent than when they are present. A philosophy based, therefore on the need that we have for them becomes empty when those objects have been obtained. This is not surprising if it is taken into account that these values participate in the internal insufficiency of all material objects which are incapable of satisfying the human heart: "Fecisti nos Domine ad Te at inquietum est cor nostrum donec requiescat in Te; "You made ourselves. O God, for Thee and our heart remains restless until it rests in Thee."

But this does not mean that material objects are not important or urgent. They are important because human life

is based on them. They are urgent because human life cannot exist without them. Moreover they have priority of time over the values to which they are subservient, inasmuch as the parts or pre-suppositions of a thing are prior in time to the thing itself. Thus the view that economic values are secondary, and means to ends, offers no encouragement to neglect them; on the contrary their realization becomes more urgent as without them the higher ends of life cannot be achieved.

Materialism not the Sequel of Industrialism

Nor is it to be thought that the pursuance of economic objectives, or the development of industry will necessarily carry materialism in its wake. The experience of continental Europe of the last century told us a very sorry tale. Its greatest scandal was that the working classes became nearly lost to the Church. But when the causes of the disaster are well analysed one cannot fail to see that this was due not to industrialization itself, but to the conditions in which it developed.

The tide is fortunately turning, and though much of the old disease remains the signs of the times are encouraging. It is true, for instance, that material abundance in Western Germany is quite compatible with the existence, or even revival, of neo-paganism and religious indifference. Yet in the more developed United States of America the opposite phenomenon is taking place, which is largely occurring also in France and other nations. The United Kingdom occupies a peculiar position in this movement inasmuch as the Industrial Revolution did not by itself initiate a movement away from Christianity. The more reasonable attitude towards Catholic schools in various parts of the Continent adopted by those political parties, which so long ago were the standard-bearers of secularism and irreligion, are manifestations of the same trend.

Religious Revival

This phenomenon has been well expressed by the economist, sociologist, and philosopher Peter F. Drucker who in his recent Work *The Landmarks of Tomorrow* (1959) p.200, writes: "There is a re-

vival of religion in the Western world today . . . The trend away from, and against, religion that so deeply characterized the three hundred years of modern age has certainly been reversed, at least for the time being. The historian a century hence—should there be one to record our survival—may well judge the return to religion to have been the most significant event of our century and the turning point in the crisis of transition from the modern age.”

Thus material progress and economic development are not necessarily connected either in India or anywhere else with materialism or unbelief. The opposite pessimistic view is more Manichean than Christian. Industry is what you make of it; and if the future is fraught with dangers, it is nevertheless more fully laden with hopes.

SOME ADAPTATIVE PROBLEMS OF ADOLESCENT PERSONALITY

C. C. Clump

The Adolescent in Society

Generally speaking the period of adolescence ranges between twelve and twenty-five years. To be more precise, in the young man it is supposed to extend from the age of fourteen to twenty-five years, while in the case of the young women the period between childhood and womanhood extends from about twelve to twenty-one years. In general terms, this period is usually referred to as a flowering and fulfilment, and sometimes as a calamity. But, whatever may be the terms by which it is understood, it is a period when the happiness of the home and family may be seriously endangered. Sometimes, a perfectly happy home which has long enjoyed the mutual love and help of its members, suddenly finds itself on the brink of disintegration, just when, as it is remarked, "the children are growing up"!

Taken literally, adolescence is the process of becoming an adult, or growing into maturity. However, today, the term has acquired other and less favourable connotations. Thus, we speak of adolescent "stress and strain," "growing pains", "teen-age troubles," or the "silly phase." Sociologists have long asked themselves, whether this process of growing up is naturally and inevitably a difficult one, or whether, its painfulness is, in some sense, a disease of society, and hence, able to be put right by the appropriate social change. There seems to be no common agreement on this point.

Opinions which give importance to the biological factor lay emphasis on the changes in the structure of the human body and its organs, and the rate of skeletal growth and temporary imbalance which accompany the

process of growing. It is these changes and imbalance, we are told, which account for adolescent maladjustment. The sociologist and anthropologist, on the other hand, stress the social conditions and demands of culture in which the child grows up. It is pointed out that the same process of biological maturing that places the child in jeopardy in one culture, presents no such problem in another culture. There is yet another school, which while admitting the partial truth of the biological and sociological opinions, tends to stress the fact, that the problems of the adolescent are most acute, when he has been denied the proper "build-in" of values and principles in his early life. The fact is that adolescence is not necessarily a period of acute disturbance and maladjustment. When these do occur—many a young person gets through this period without any noticeable disturbance—the determining agencies are to be found in multiple form both in the organic growth of the young and the social environment in which they live. Indeed, it is hardly possible to secure any understanding of adolescent problems or find

any solution to such problems by merely limiting our study to one or two groups of factors.

The Physical Development of the Adolescent

Changes in the rate of physical growth vary between girls and boys. In the former a noticeable change in the rate of growth occurs from about the age of eight or nine, while in boys this change usually takes place at a slightly later age. Moreover, in early childhood, physical growth tends to occur at a fairly even and steady pace. But as the end of childhood approaches, the rate of growth becomes slower. Thus, there is, so to speak, a pause which marks the transition point between the slow gradual development of childhood and the accelerated and more irregular changes in the growth of the adolescent. It would appear as if the human organism needed some kind of a rest to consolidate the gains of childhood, and prepare for the abrupt transformations which are now to take place. It is during this period that the growth-controls of childhood tend to fade away and the adolescent growth-factors are not yet ready to function.

It is not surprising, therefore, that bodily changes are not always smooth and orderly. Moreover, adolescent awkwardness, which sometimes appears at the level of motor-skills may have its parallel in a kind of psychological awkwardness. The transition to a changed physical structure may be difficult, and there may be further difficulties which spring from the interacting relationships with social and psychological transitions. The smooth development of adolescent maturing is, indeed, not without its difficulties, and sometimes it may be attended by many dangers to the health of the young. Without arousing unnecessary alarm and fear, it may be said that the morbidity-rate increases during this period, and close observation of a class-room of adolescent youth reveals in these young people certain evidence, such as deportment, carriage, the colour of the skin and so on, of defective development in adolescent maturing. Growth discrepancies may also be revealed by the disproportionate development of limbs of the body.

Emotional Changes

It is a commonplace that

even when the young have been cautioned about the peculiarities of the adolescent period, they often find this stage both strange and puzzling. In fact, throughout this period of growth, physical changes are usually accompanied by a shift in emotional, social, sexual and intellectual behaviour. To misunderstand these changes may sometimes have serious results. A parent who sometimes panders to these expressions of change, and at other times, attempts to repress them, may do great harm to the future development of the young.

Perhaps, the most characteristic emotional features of this period are irritability, and rapidly changing moods. Feelings are very much in the picture, and they can swing from despair to elation with surprising rapidity. Trifles seem to upset the young person unduly, and he soon becomes notably 'touchy' and 'on the edge'. The emotional unrest of the adolescent often shows itself by expressions of perversive insecurity, confusion, instability of mood and action, egocentricity, a greater and stronger feeling of sex drives,

a greater self-consciousness, changing ideas of self, an exaggerated preoccupation with physique and health, a quickness to see self-esteem wounded and conflict with authority. Quite often, a young person during this period of development throws aside all home and family controls, calls in question long held religious beliefs and the old order of life. He may become highly introspective and critical, and vary in his moods from an exaggerated display of self-confidence and swagger to that of a sense of inferiority and bashfulness especially when he measures himself against adults or others of his own age and then discovers his own limitations. It is hardly necessary to say that every young person does not show all these changes, but what is true is that some or most are found in the character and behaviour of most adolescents. Not only are there great variations between individuals, but sometimes in the same individual, various types of imbalance may be discovered.

Social Development

The feeling of anxiety plays a fairly important role in

adolescent problems, and tends to set in motion an irregular movement in the life of the young person, who sometimes seems to move forward as an adult, and sometimes, fall back into childhood. That is to say, the adolescent loses the protection of childhood, but he does not yet have the strength to enjoy the privileges of the adult. He may often display this change in his relations with his parents and teachers. He tends to scrutinize and criticize them, flout their opinions and disregard their authority. He even appears to discover that his idols have but feet of clay! He frequently challenges the traditional way of life and may even take up a way of living quite foreign to his social class. All this is but expressive of that urge within him to grow up and find his own feet. Of course, the realities of adult living are still unknown to him, and in the background they remain an undefined menace. Anxiety and fear of being a child pushes the adolescent forwards and the fear and anxiety of being an adult push him backwards! As the adolescent sees it, dangers loom large whether he moves forward towards maturity or

regresses back towards childhood!

The complex of adolescent behaviour is largely the outcome, on the one hand, of the impact of the physical changes which accompany the process of growing, and on the other, the pressure of cultural or family-traditional forces. The young are subject to pressures, both from within and from without, and these, so to speak, tend to squeeze the individual self between them! This two-way assault inexorably brings about a profound change in the natural equilibrium of personality, and accounts for the simultaneous dissolution and resolution of the adolescent self. It follows, therefore, that the emergence of an unbalanced mixture of childhood and adult traits, in the young, is not surprising, and indeed, to be expected. Hence, the adolescent is often confused as to what is rightly within the family code and its demands and what society may rightly demand of him. Within the family circle he often revels, while outside the home he is very often subject to the pressure of dominant group-standards.

During this period, the young person is usually expected to "find himself," and in reality there is a great danger of losing himself thanks to an exaggerated demand for conformity. In the confusion which results, the young person may, either dissolve himself in the activities of his environment or of some group, or, he may defensively isolate himself. This may show itself by a positive group identification, or by a negative effort towards self-preservation through isolation. Then, finally, the adolescent may solidify his individuality or submerge it behind defensive conformity. It is important to remember that during this period, the young person is constantly looking for guidance and support, because he feels that now he belongs neither to his old family circle, nor to any outside group. Hence he tends to seek this support from those outside his immediate acquaintances: he may turn to the Church for help and become earnestly religious for a time; he may identify himself with one of his teachers and display great respect and affection for him, or he may even follow his own ideal, which is often a

mixture of fantasy and imagination.

Social Demands on the Adolescent

Culture and social traditions have always played a large role in dictating the adolescent's place in society, and in shaping his personality. For the adolescent culture comprises a far wider group of influences than those which surround the child. This follows from the fact that the adolescent moves out of his former small circle and makes contact with an expanding variety of groups bound by common religious, recreational, intellectual and economic interests. When the adolescent enters these groups, or society at large, he tends to seek new privileges, and at the same time discovers that he must assume new responsibilities. In fact, he is often called upon to demonstrate his worth socially, intellectually and economically. He is expected to pursue and control his social drives according to modes which are predetermined by the culture of groups or of society. Adolescents must evolve into approved versions of men and women. In keeping with different cultural

characteristics, each society tends to usher in adolescence with its own set of social customs and rituals usually held on the day of "coming of age." Historic evidence shows that early and primitive societies often inflicted painful physical ordeals on adolescents as the price of admission into adult society.

The demands of social traditions on personality have varied throughout the ages. In this respect past and present social systems are sharply contrasted. Earlier societies were less complex in pattern but more rigid. Cultural influence tended to be more definite, more static and more consistent. Consider, for instance, the so called standards of the Victorian age, or in India, the Hindu Joint Family. In the institutions of both these cultures, established patterns of behaviour and conduct were sharply delineated. The price of achieving adulthood was impressed on adolescents in a manner not to be denied, and the adolescent's task of assimilating cultural standards was difficult to estimate the role of culture on developing personality. The standards of modern society, and what passes for culture, are ex-

tremely unstable and contradictory! This is, of course, but one inevitable expression of the vast and terrifying social crisis of our times. Revolutionary forces are irresistibly chipping away at long established patterns of life and conduct. A radical change of social aims and values is the inevitable concomitant of this crucial change in our dominant social institutions. The result of all this is that standards are inconsistent, confused, at times frankly chaotic, or occasionally difficult to find in a society anchored to no fixed moral code.

This changing shifting process goes right through all the strata of society and reaches down to the family. The unity of the family, parental attitudes, child rearing, the vicissitudes of personal maturation, the formation of conscience are all deeply affected. In this setting it is easy to understand the unique vulnerability of adolescent emotional life to the chaos which features our present social order. In fact, the moral code which children of a healthy family are taught at home is often not the same as that which they see dominating the outside world of adult so-

ciety. Children who are taught to share, to co-operate, to be truly considerate of the rights of others, to be truthful and honest are often lost in the ruthless competitive aggression which prevails in our modern adult world. Indeed, the confusion in the mind of the adolescent becomes more stressed the more strictly he has been brought up in the family. Unless he is understood and helped, he begins to feel that all he has learnt at home in the way of good, decent moral conduct has only unfitted him for life in society!

Helping the Adolescent

Modern social science, various forms of social therapy, psychiatry and systems of social hygiene are some of the means used, today, to help the adolescent over this difficult period of life. In more advanced countries, clinical studies and case histories of the young also help. However, and apart from these specialized aids, parents of families and teachers can do much to assist the young during this period of adolescence.

Perhaps, the most important element in this kind of treatment is the need of a

correct and careful diagnosis. This is not easy. And the reason is adolescent behaviour, by its very nature, is highly complicated. It is not easy to discover when behaviour is normal and when it is abnormal. Thus, on the one hand, anxiety, emotional confusion, erratic social behaviour, vacillating moral standards and so on, may merely be expressions of a normal traditional adaptation, and pose no serious problems; and, on the other hand, it may happen that these normal adolescent traits do cover up deep harmful and abnormal dispositions and disturbances, for instance, petty thefts may be a deeper harmful disposition come to the surface on some trivial occasion.

Any useful diagnosis must make a careful study of the following points: a) the present general conduct of the young person. b) Family influences and background. c) the influence of others. d) the chief emotional pattern at the present time and the most frequently experienced emotional out-burst, and lastly, any interest or lack of interest which the adolescent shows concerning the future.

While a sound knowledge of the current personality of

the young is all important, it is no less important to understand the social environment which, as we have seen, plays a large role in shaping the adolescent personality. It is a commonplace that different types of families, such as the upper class, the middle class and the working class have their own standards of value, and elements of conditioning. Thus, the children of most upper class families are taught to consider poverty and illness to be a disgrace and to be shunned. This may build up in the personality of the adolescent of this class a morbid fear of want and sickness. So also, many a middle class child is taught by precept and example that sex is something "dirty" and unimportant." This may tend to create an attitude of morbid fear or unhealthy curiosity in the young. Again, while aggressiveness in the upper and middle classes is often clothed in the conventional form of "initiative," or "ambition," in the lower classes it often appears unabashed as physical force.

Because the social reality of individuals differ in the most fundamental respects according to their status and

culture, no effective remedy can be proposed unless the young person's social class is taken into account. Indeed, individuals of different social classes react differently to different situations, and if they are realistic in their response to these situations, then their drives and goals will be different. Hence it follows that before we decide that an individual is normal or not, we must know his social class and his way of life. Thus, a child of the working class, judged by middle class standards, would appear abnormal, and if his behaviour is normal for working class needs, he may appear mal-adjusted for middle class demands.

In meeting the needs of the adolescent, parents face a task of interparental readjustment. Just as the adolescent must revise his image of himself in relation to others, especially his parents and teachers, so also, parents, and perhaps, teachers, also, must revise their picture of the growing young person. Of course, the basis of the attachments remain the same, but its expression must now be different from that of the old days. Endless damage

may be done to the personality of the adolescent by treating him as a baby. Successful realignment is much easier if accomplished slowly and constantly, rather than when this is done by fits and starts. In fact, as far as possible, the accommodation, on both sides must be gradual, and this demands a constant, kindly, watchful attitude on the part of parents and teachers. Unfortunately this is hardly possible when the home is merely a boarding-house, and parents have little or no time for the children. Indeed, a completely "hands off" policy indulged in by some parents, on the pretext of giving the young person his full freedom, may often by overdone and damage the sense of security for which the adolescent craves. Few incidents could be more tragic, than when the young delinquent, in the juvenile court, told the judge: "Mother and father don't love me enough even to care where I go, or with whom, or what happens to me — they never did care anything about me and this proves it!"

Parents who most comfortably survive the problems of adolescents are usually en-

dowed with a happy combination of tact, humour, understanding and gift for emotional change whereby they can easily understand the lightening shifts between childish and adult positions in their young. Such parental psychology is best seen when they are able to bring out the useful drives in the

young and give them constructive outlets which shape and fashion the whole future of youth. Despite its moods and difficulties, the period of adolescence is one of great generosity and high ideals, and when correctly directed, these qualities can help raise the young to great heights of virtue and social good.

SOCIOLOGY AND RELIGION - A SURVEY

J. Boel

(Continued)

The Church and Modern Man

What then is the kind of service the Church has to offer modern man? "Without trying to design a future picture of society or to go into obscure prognosis," the author maintains "that of the types of service which are at present more and more required, help and advice in difficulties concerned with life after the basic needs have been met, certainly play an important part. These services are not of a material nature. They imply the immediate contact between man and man, the capability of penetrating into the mind of the man who is in need of help and of giving him one's

time; they presume that the adviser has his own source of practical experience." (1). The priest is not alone in this task of spiritual adviser. The number of doctors "specializing in spiritual sufferings has greatly increased." In this respect the borderline between the function of doctor and priest becomes obscure. Both have this feature in common, "that the quality of the adviser's character and 'humanity' is of great importance if success is finally to be achieved. Spiritual leadership in this sense is not attained by the office itself and cannot be learned. When ... the parishioners are referred to their legally appointed

(1) O. cit., p. 295

spiritual leaders, it means, that they may receive spiritual care of varying quality. Thus it appears that, where the circumstances are such that one need not necessarily go to one's own priest, the official competence is not adhered to. Some priests and ministers have many visitors, whilst the services of others are not applied for. The same is true of doctors" (2).

Stabilising Influence

Besides these individual services, the Church has also developed other types of services in the course of her long history and tradition. Through these she has exerted a strong influence on society and on human life as can be better understood by us now than by the generations before us. There is first provided by her very nature an atmosphere of stability and security, two commodities rarely to be found in our time. "The more one becomes conscious of the changeability and instability of social regulations, the more does one

wish not to exclude oneself from a social institution, which has proved its stability throughout a history of more than a thousand years. This institution is for the European mind the Church of Christ" (3). And further the Church offers to mankind's restlessness in its pursuit for more and always more goods, the capacity of being satisfied with what one has found once and for all. We are beginning "to understand that one of the main tasks of our time lies in mastering the abundance of goods, in not being addicted to them. Rest, sleep, the rhythm of days and years are more and more regarded as indispensable elements of human existence" (4). The Church offers her members values and "food" they are craving for but in a way that is diametrically opposed to the one adopted by other modern sources of information. The preaching of the Gospel and praise of God are done in "time-honoured" forms, by acts and gestures which are familiar to all

(2) O. cit., p. 296.

(3) O. cit., p. 294.

(4) O. cit., p. 297.

participants. "The texts of scripture are read and interpreted in a constant rhythm ...; the worshipper knows in advance what is going to be treated and when. He uses phrases which were used by many generations before him and which he in his turn, passes on to his children. He faithfully repeats them Sunday after Sunday, he watches the priest performing the same acts Sunday after Sunday, and does not become tired of them. That makes all the difference. This behaviour is diametrically opposed to his behaviour, when he goes to

the cinema and refuses to see the same feature twice, or when he reads magazines. He craves for new, still stronger excitement. In the eternal repetition, however he experiences peace, and is induced to self-contemplation, and to reflect upon his existence; in this community he feels sheltered." (5).

Origin of Sects

That the Church is expected to create for modern man an atmosphere of security and stability has been confirmed, in a negative way, by a study of the sociological origin of

- (5) O. cit., p. 297—298. — It might be good here to draw the attention of the reader to the fact that a more complete view on the matter under discussion should include certain aspects that have not been dealt with in the article under review. While it is true that the Church carries out her spiritual mission in and through certain social services and functions, it cannot be denied that the very social task she performs can be at the same time an obstacle to her carrying out that spiritual mission. The Church in that case becomes, and is considered as a mere educational agency, a cultural institution established in view of the diffusion of a certain type of civilization. For the outsider, it becomes extremely difficult to recognize in her what she stands for in reality and to ask and expect from her those services she is first and foremost supposed to render to man and society. The same difficulties arise with regard to her being a haven of stability and security. The Church is more than that, and modern man has to be lead on to the discovery of her real nature lest he carry away the impression that she provides man with one of the many 'ideologies' that soothe his heart searching. It is further a matter of experience that man's restlessness

the sects arising and multiplying in certain sections of the Christian world" (6). It has first to be noted that the disruptive forces which sever certain religious groups from the Church are not necessarily of a theological character. Says C. Dawson: "The majority of the great schisms and heresies in the history of the Church have had their roots in social and national antipathies and had this fact been clearly recognised by theologians, the history of Christianity would have been different" (7).

The Church and the Sect

R. Poblete in the study which we referred to above, first evolves a "Typology of the sect, of the Church and of the denomination". He mentions the following characteristics of Churches: "(a) each member is a member by birth, the rites of incorporation taking place when

the new member is a child; (b) the Church administers the means of grace... there is a hierarchy and a dogma; (c) It is dedicated to the conversion of all; (d) It tends to make adjustments with the world." Sects on the other hand are characterized by: "(a) separation from and criticism of secular aspirations, preferring to isolate themselves rather than adjust themselves to the world; (b) The sect is made up of closed groups which have very characteristic attitudes limited to well-defined social structures; (c) the accent is placed on conversion, which is necessary for the admission of the member to the sect; (d) there is a voluntary choice of the group by the member, as opposed to baptism or the rite of initiation among children.... The sect is the reply of groups which, for one reason or another, are not

does not always find a suitable remedy in the Church's stability and tradition-mindedness. It will be shown later in this article how easily this unchangeability turns into lack of adaptation to modern man.

- (6) POBLETE, R., *Sociological approach to the sects*, in *Social Compass*, 1960 (VII), 5-6, p. 383-406.
- (7) DAWSON, C., *Sociology as a Science*, in *Cross Currents*, Vol. IV, 2, Winter 1954, p. 136.

able to adapt themselves completely to the "overinstitutionalised" religions." (8).

The hypothesis regarding the origin of sects as proposed by the author runs as follows: the proliferation of protestant sects among the working class people is caused by a situation called by Durkheim "anomia" and secondly, on the part of the members of the sect, by a positive search for the community spirit.

Anomia

An "anomic" state of society occurs when because of a disintegration of social structures, the individual person loses the support necessary for his psychological security. It is further characterized by an absence of the consensus of opinion and the general acceptance of standards and norms which were accepted before and contributed to the consolidation of a normal social life. (9) This state of ano-

mia leads by way of reaction to a positive search of the community for man is a social being and has need of his fellow-men in order to satisfy both his spiritual and material needs.

Loneliness

An historical analysis of the past century and of the first decades of the present century would show that the age of individualism stereotyping the self-sufficiency of the individual has in fact produced in man a sense of loneliness and insecurity. Man in the large cities does not feel himself free but rather estranged from familiar ties. A process of depersonalization has set in, a phenomenon analysed by Riesman in his book "The Lonely Crowd". "The individual, uprooted and desperately searching for a meaning, for some sense in his life, for a feeling of being 'someone', who hankers after some kind

(8) POBLETE, R., O. cit., p. 387 — The denomination is the sect in its advanced, institutionalized state.

(9) T. Parson defines anomia: "the state in which a large number of individuals find themselves deprived of any kind of integration in the existing institutional frameworks". Cfr. POBLETE, R., O. cit., p. 391.

of friendship or social life in the community, is a type as current today as it was in the last century which saw the triumph of individualism" In European thought, the the point of view of the autonomous and independent man held great sway for many years in moral philosophy, in protestant theology, and in the social sciences. To-day we find differing tendencies in these same fields. Protestantism, which in the past had emphasised the individual's direct relationship with God, forgetting the necessity of a visible body, of hierarchical mediation, has come, little by little, to accept the need for visible signs, for a human community through which to reach God. The loss of the idea of the visible church, of a community, can lead even to the loss of a knowledge of God." (10).

The Small Community

What then does the community provide to the human person? What does the person find in small groups, religious or others (11), so that he comes to dissociate himself from the larger community? It is mainly the opportunity of finding "basic, personal, face-to-face relationships. On all sides efforts are being made to find values, to regain the position and the security which were formerly provided by the family, the neighbourhood and by small groups... In these groups are born the basic types of identification, of affection, of friendship, of prestige, of gratitude; within these groups the individual has found the most powerful stimuli for work, love and prayer. It is in these small groups alone that one finds a real appreciation of existence and a true feeling

(10) POBLETE, R., O. cit., p. 394.

(11) POBLETE, R., O. cit., p. 395. The author points out that in the field of industrial sociology, a correlation has been established between productivity and group consciousness. The more man feels himself integrated in the whole process of production, the more efficient he becomes in his work. — Studies among German army groups during world war II, point to the effectiveness of army groups and their success on the battlefield as a result of greater cohesion among primary groups, rather than of political conviction.

of the satisfaction of the personal and communal desires of man." (12).

"Small Communities, strength of the Faith" is the title of an article in which the author, Andre Brien, stresses the necessity of smaller communities in order to preserve among members of the Church a living faith. This fact is borne out by the history of the Church with its record of the important part played by communities; those in Jerusalem, of monastic orders and more recently of Christian families, etc. (13). When this community or family spirit weakens or tends to disappear altogether, as is always a danger in the case of large institutionalized religious groups, the person who is in search of this community spirit will try to find it elsewhere. We can therefore expect that this general fact of experience provides us with a clue to the formation of sects. In order to submit this theory to a test,

the author of the article under review has made a study of the Pentecostal movement among the Puertoricans of New-York. He comes to the conclusion that it is precisely "in the sect that the sense of belonging can be experienced, the sharing...of an identical experience, of a common language, of common ideals, but above all of a true brotherhood. The small places of worship seem to satisfy basic needs: there one finds that each individual is concerned with the needs of the other... The meetings are opportunities for primary, personal relationship" (14). The author further mentions the work done by P.H. Chery who arrives at a similar conclusion: the main reason why sects in France meet with success is because they foster and provide an atmosphere of fraternal love and welcome (15). Paul winninger in his turn speaks of a correlation between religious practice and the number of places of wor-

(12) POBLETE, R., O. cit., p. 395.

(13) POBLETE, R., O. cit., p. 396-397.

(14) POBLETE, R., O. cit., p. 404.

(15) CHERY, H. C., *L'Offensive des sectes*, Les Editions du Cerf, Paris, 1954.

ship⁽¹⁶⁾. "He speaks of the impossibility of evangelisation in urban parishes. In fact, primary relationships do not exist between the parish priest and the great majority of the faithful and mutual action between them is practically nil... Many studies have been made on the problem of the size of the parish. All seem to admit the necessity of small places of worship, places of more human dimensions in order to give the faithful the kind of fraternal community which all desire. The groups studied in New York had, on an average, a membership of 85 people... The average number of Catholics per parish, here in South America, is 10,000 faithful... In Chile for the 90 per cent of the population who state that they are Catholic there are 549 parishes, as compared to 1400 Protestant places of worship. In Santiago, there are 152 parishes and 160 Catholic places of worship. We can compare the figure

with the 408 Protestant places of worship which we have been able to locate"⁽¹⁷⁾.

Religious Life and Social Factors

So far for the sociological background of certain historical facts. Another field where a dialogue could be introduced is that of the Theology of the Church as J. Hamer recently proposed⁽¹⁸⁾. The attempt has not yet been made. It would consist in establishing a collaboration between sociology and ecclesiology, as there exists between philosophy and theology. A full discussion of the proposals made by J. Hamer lies beyond the scope of this article. We only mentioned the fact in order to show that efforts are being made in this line. Religious Sociology which started as a nearly exclusively empirical science tends to become a coherent system of theories establishing correlations between religious life and various social

(16) WINNINGER, P., *Construire des Eglises*, Les Editions du Cerf, Paris, 1957.

(17) POBLETE, R., *O. cit.*, p. 405—406.

(18) HAMER, J., *Ecclésiologie et Sociologie*, Social Compass, 1960 (VII), 4, p. 325—339.

factors. An increasing number of universities have accepted religious sociology as part of their syllabus ⁽¹⁹⁾.

Much work however remains to be done and those that are engaged in this study realize it only too well. Writes Fr. Pin: "...we would like to remind those who feel like participating (in the work), that first they should with much

patience study Sociology and the techniques that are connected with it. Our discipline can only then be of use for apostolic and pastoral work when it rests on accurate theoretical foundations and when it is inspired by a spirit of rigorous research and, at least in the immediate future, of total disinterestedness" ⁽²⁰⁾.

(19) As for instance: in Rome, the Angelicum and the Gregorian University; the Catholic University of America (Washington); Fordham University (New York); Notre-Dame University (Indiana); Institut Catholique in Paris; further the universities of Louvain, Lyons, Lille, Ittawa, Montreal, Québec, Madrid, Santiago-Chili, Rio-de-Janeiro etc.

(20) PIN, E., *Dix ans de sociologie religieuse*, *Revue de l'Action Populaire*, Febr. 1961 (145), p. 229.

THEORY TO PRACTICE

TRIVANDRUM COMMUNITY DEVELOPMENT PROJECT

Introduction

Several articles appearing in *Social Action* during the past year have stressed the importance of adopting the Community Development approach to the Social Apostolate if our work in this field is to become really effective.* An important and interesting attempt to put Community Development principles into practice has been launched in the Diocese of Trivandrum by Msgr. Peter B. Pereira the Auxiliary Bishop of the Diocese, with financial assistance from MISEREOR, the German Bishops' "Campaign Against Hunger and Disease in the World." The general plan of the Project was drawn up by Father Berna of the Indian Social Institute Extension Service.

The Project

The Project is a comprehensive, social-economic programme for the improvement of the sea-going fishing villages of Trivandrum District, in Kerala State, South

India. The project area comprises 40 fishing villages on the shore of the Arabian Sea extending for a distance 20 miles north and 20 miles south of Trivandrum City, the capital of Kerala State. The total population of these villages is approximately 130,000 persons, practically all of whom are dependent on the fishing industry for a living. The Project is being implemented initially in 4 villages with a total population of approximately 19,000 persons and will eventually be extended to the other villages of the area.

The Project comprises three main parts which are being implemented currently: (1) Improvement of fishing gear by introducing nylon surface-gill nets; (2) Introduction of cooperative marketing; and (3) A housing and resettlement scheme.

(1) *Improved fishing gear:*
The main fishing nets presently

* See "Community Development and the Social Apostolate" by Fr. J. Berna, S.J. (*Social Action*, May-June, 1960); and "The Role of the Priest in Socio-Economic Betterment—A Review Article" by M. Van den Bogaert, (*Social Action*, January, 1961.)

in use are large shore-seines made of cotton. Smaller nets of various types are also used for certain types of fish. Boats are of 2 types: locally made wooden canoes (vallams); and catamarans (raft-like craft made of four specially shaped logs tied together with rope). The primitive nature of this equipment is mainly responsible for the poor catches and low incomes of the Fishermen of the area. Fishing is carried on only a short distance off-shore because of lack of mechanized boats. Nets are inefficient and often idle for repairs. Existing nets and boats, moreover, are owned by a few "master-fishermen". The great majority of fishermen are labourers and are usually heavily indebted to the owners for whom they work. Owners usually take about half the catch, the rest being divided among the labourers who may number as many as thirty or more on a large shore-seine. During the monsoon season (June and July) fishing in the area comes to a halt because the heavy surf makes it impossible to launch the boats. This "famine season" is a period of great distress for most families.

The Project is attempting to remedy these conditions by introducing better nets through co-operative societies. One-hundred nets and boats are to be introduced initially in the 4 pilot villages. The nets being introduced are

made of nylon, and are surface-gill (drift) nets designed to be operated by four or five fishermen from vallams several miles off shore. A few such nets are already in use in the area and their superiority has been demonstrated beyond question, because of the extra strength, lightness and invisibility of nylon on the sea. These nets increased both the gross catch and the per capita share of each crew-member because of the smaller number of men 4 or 5 needed to operate each net. Nets are being issued to co-operative societies for use by their members on a rotation basis, rather than to individuals as such. The catch is divided as follows. 55% to the actual operators of the net; 20% to the local co-operative societies for payment of dividends and purchase of additional nets; and twenty-five per cent set aside to finance extension of the project to the other villages of the area. The purpose of this system is two-fold: (1) to provide for continuing expansion of the project; and (2) to prevent large disparities of income from developing between fishermen who received nets and those who did not, and between the pilot villages and the other villages of the area.

Nets are being issued with traditional style vallams (canoes). It is not possible at present to introduce mechanized boats in place of the inefficient vallams and

catamarans now in use because of the lack of launching facilities and harbours for sheltering the boats. Mechanized boats cannot be operated from the open beach through the heavy waves which prevail in this area.

(2) *Improvement of the Marketing System:* The present method of marketing consists of sale of fish at the shore as soon as the catch is landed to small merchants who then transport the fish to retail markets on cycles. Fisherwomen also purchase headloads which they carry to markets, sometimes as far as fifteen miles away. A portion of the catch is also dried and sold later. Because genuine competition is often lacking at the shore, auction prices received by fishermen are low. Prices also fluctuate excessively depending on the size of the catch because of poor curing and storing facilities. Transported as it is by cycle and head load, much of the fish reaches the final user in semi-spoiled condition.

The Project aims at introducing co-operative marketing and better methods of transport in place of the present inefficient system. The by-laws of the co-operative societies which have been organized in the pilot villages provide that members shall market their catches of fish at a common place in the village under the auction. Members have

the option of selling their fish at auction or consigning it to Trivandrum Social Service Society for shore-side merchants and improve the price received by actual fishermen.

(3) *Housing and Resettlement Scheme:* The third phase of the project is a housing and resettlement scheme accompanied by a programme of social education in the fish villages. Present housing is extremely poor and in urgent need of improvement. Most families are presently living in small semi-dilapidated huts of mud and thatch. Many houses are badly overcrowded. The congestion and slum conditions which prevail in the villages south of Trivandrum are particularly bad. Some of these villages number 6,000, 7,000 and in one case 12,000 persons, huddled together in a very small area on the beach without sanitation facilities or adequate water supply. As a consequence the incidents of tuberculosis, dysentery and other communicable diseases is high.

It is impossible to improve living conditions in the larger villages unless some of the families can be resettled in less congested areas. The project will attempt to do this on property acquired about fourteen miles north of Trivandrum. A model fishing village will be constructed there following the best principles of house design and community

planning. Families moving to the new area will be provided with nets and boats according to the system devised for the four pilot villages. When the old villages have been thinned out sufficiently it is hoped that they can be re-planned and provided with low-cost up-to-date housing. In order to prepare families for better housing a social education programme will be launched to train women and girls in good house-keeping, child care, sanitation, cottage crafts and similar subjects.

Progress to May 31, 1961.

1. *Organization of Co-operative Societies.* Fishermen Co-operative Societies have been organized in the four pilot project villages, namely, Thope, Cheria-thurai, Poonthurai and Pulluvilla. These societies are now registered and have begun functioning. The number of members in each is as follows. Thope 35; Cheria-thurai 35; Poonthurai 197; Pulluvilla 200. A House-building Co-operative Society has also been organized and registered at Allilathurai, the site of the Resettlement Scheme 14 miles north of Trivandrum. The society has 42 members drawn from Allilathurai and from Anjengo, a fishing village five miles to the north from which families are to be resettled first as an experiment. Co-operative societies in several other villages are in process of formation looking towards the eventual

expansion of the project. An educational programme including frequent meetings with members and officers of the co-operative societies has been started and officers of the societies are being trained in co-operative accounting.

2. *Nets and Boats.* A first shipment of Canadian Blue-nose nylon thread was received in February. Weaving of the thread into nets was begun shortly after the shipment was received. Approximately 130 fishing-village girls are currently employed in net weaving in three village centres. The girls are drawn from about 10 villages in the area and are paid the usual rate of Rs. 1.25 per pound of thread woven. (Average production is about 1 pound woven per girl per day). Each net includes 120 pounds of nylon thread. To date between 25 and 30 nets have been completed and manufacture is continuing. Twenty-seven vallams (canoes) have also been locally built for the project. Additional vallams are under construction. Issue of nets to co-operative societies was begun in the first week of April. Sixteen nets were in operation at the end of May; the introduction of co-operative Marketing is awaiting the arrival of the good fishing season following the monsoon. Five boys from the pilot project villages have been admitted to the Government Training

Centre for Training in mechanized fishing.

4. *Housing and Resettlement Scheme.* 124 acres of land have been acquired by Trivandrum Social Service Society along the sea-coast north of Trivandrum. The property consists of two plots: a block of 100 acres at Pallithurai, 9 miles north of Trivandrum and a block of 24 acres at Alliathurai, 5 miles north of Pallithurai. The 24 acres plot will be developed first. As mentioned above, a House-building society has been formed and registered. The society has a paid-up share capital of Rs. 10,000 and eight acres of land has been transferred to the society by Trivandrum Social Service Society. This has enabled the society to obtain a loan of Rs. 70,000 under the Government's Village Housing Scheme for construction of the first thirty houses. A Master Plan for a model fishing village has been drafted by Mr. Rene F. Eyheralde, Consultant in Village Housing, the Ford Foundation, New Delhi. The long-range Plan provides for approximately 180 houses as well as community facilities such as wells, roads, schools, etc. A student Work-Camp was held under the auspices of the All India Catholic University Federation during the first two weeks of May to prepare the site for con-

struction work. A road connecting the site with the coastal road was built, and house plots laid out. Foundations for the first six houses were completed by the end of May and construction work is continuing.

The Social Programme

Inauguration of this phase of the Project is awaiting the arrival of a Team of International Catholic Auxiliaries promised to the Project by the *Auxiliares Feminines Internationales* of Brussels. The Team will consist of four young women with training in social work, domestic science, nursing and community development. Their main work will be to launch a village social-medical programme aimed at improving general living conditions and at instructing village women and girls in health, sanitation, cottage crafts, child care, etc. They will attempt to find and train lay-leaders and voluntary social-workers to help organize the social programme in the villages. This aspect of the project will be extremely important. Unless the local people, and especially the youth, become involved in the project, the spirit of local initiative and responsibility which are essential for the success of a genuine community development project will not develop. The problems of the area are of such

large dimensions that little can be accomplished, unless a movement for self-help takes root among the people. In this movement the village women will be of strategic importance since they are the home-makers and set the tone of village life to a large extent.

This project is a long-range one which will take many years for its full realization and it is still too soon to tell how successful it will be in improving economic and social conditions in the fishing villages. It is a pioneering effort in the field of the Catholic Social Apostolate and will bear careful watching and study.

NEWS AND COMMENT

The C. P. C. Congress

Besides a very brief front page covering in our leading newspapers, reports on the Communist Party of India Congress held at Vijayawada was relegated to the centre page to make room for more sensational headlines. Had not a major policy split taken place within the party, it is doubtful whether the general public would have had more than the briefest news reports on the proceedings of the CPI Congress. In direct contrast to the naive belief that the CPI is more of a nuisance than a political force, was the attitude of the Communist hierarchy who thought it fit to send Mr. Suslov to keep a watchful eye on the proceedings.

Policies

It should be remembered that the Congress was convened when the party itself had lost much of its prestige by refusing to take

a firm stand against Chinese aggression. As a matter of fact the two Communist party leaders from Moscow attending the Congress confirmed this stand by expressly conveying to the Indian leaders the wishes of Mr. Khrushchev that they should not 'say or do anything that would further estrange Sino-India relations.' Further, the emergence of China as a rival to Soviet Communist power, and the sharp ideological differences between the two, had projected itself on the Indian scene. This was amply borne out by the presentation of the two policies of Mr. Dange and Mr. Ranadive. Essentially these proposals were based on the Russian and Chinese viewpoints on how best to promote Communist influence.

On the one hand, was Mr. Dange's 'National Democratic Front' that advocated the com-

bined concentration of all leftist tendencies in the country irrespective of political adherence. They could subsequently, by indoctrination, weld these disparate elements into a purely Communist drive to power. This, quite evidently tied in with Mr. Khrushchev's feelings that in the present (world) situation he would rely more on 'expediency than on any set rigid principles.' On the other hand Mr. Ranadive's proposal was based entirely on a militant and purely Communist movement through agitation, mass movements and class struggle reminiscent of the Chinese 'tough line' put before the 81st Congress of the World Communists in Moscow in November 1960.

Assessment

An assessment of the results of the CPI Congress cannot be based purely on the present Indian political situation, bearing in mind the established fact that communism does not start at home nor end there. This was amply demonstrated by the reluctance of the CPI to pass any motion of censure against the Chinese, though this attitude has already caused public criticism of their almost reasonable lean-

ings. In other words, it is essential to associate the movement in India (and to link up their final policies) with the two great Communist powers and their final policy towards world domination.

In this instance, however, the presentation of the two rival programmes leads one to the conclusion that the CPI was free from outside pressure to formulate their own policies, perhaps with the hope that some solution would be forthcoming in India to reconcile the ideological differences between Russia and China. If we are to believe reports, one of the main reasons for the adoption of Mr. Dange's proposal was the Soviet space success; at the same time Mr. Suslov had apparently made the Indian leaders toe the Russian line.

However, these difference were ironed out and we are left with the uncomfortable feeling that the wolf has been replaced by one in sheep's clothing. The only difference in the two proposals being the time element. Where open agitation and class conflict might bring the country under Communist domination faster, its very nature could also endanger the existence of the party by calling

upon itself the wrath of the existing government. The adopted proposal is the well tried and effective, though slow, process of subversion and eventual assimilation at all levels.

Future

Mr. Khrushchev feels that communism 'is at the crossroads' and it is well and timely to ask... 'where to?'. It would be deliberate carelessness to ignore the CPI as ineffectual or to under-rate them for their rather vague and seemingly conflicting policies. The adopted policy, far from being impracticable has the advantage of immediate switch over to outright aggressiveness as the political situation develops. It would be wise, therefore, for those in power to take immediate steps to settle the numerous minor agitations and communal groups in the country, to find employment for the unemployed and to settle our landless labourers who are day by day flocking to the cities and finding themselves in a worse plight than before. Any, or all these categories, could swell the ranks of communism overnight should they feel it could offer them any permanent, or for that matter, temporary advantage.

The communist victory in Kerala should be a lesson in itself. The communist failed because they were not in fact ready for any such outright success; consequently they had very little time to gear their political machinery to a governmental level. They got off a good start this year by the exploitation of the 'Amaravati' situation where Mr. Gopalan grabbed the limelight by his fast. Doubtless there was a nationwide protest at the deplorable conditions existing there, but the initiative was immediately seized by the communists. There is no doubt today in the minds of the people of Amaravati that the communists alone forced the government into taking relief action. Such tactics are the forte of the communist political machinery.

It will be safe to predict a concentration of communist activity in Assam and the Punjab where the new policy will have its first try out. Should it succeed in splitting up adherents of the Congress administration the party will be well on its way to local power and eventually move on to a nationwide level.

Monsoon Toll

The monsoon is taking its toll

of life and property as in past years. But not all the blame can be placed on the dark clouds that come up from over the Indian ocean and bring us life-giving rain. Some of our misfortunes are manmade, and it is we that are responsible for the tragic results that occur. The terrible havoc in Poona, panic conditions created in Cuttack, the floods in Kerala and in the Madras State are really due to the failure of our engineers and our politicians. It is all very well to talk of saving and storing up water for the production of irrigation, electricity and drinking water, but the people get suspicious when they find that such schemes about which so much is made and so much paid out in taxes should instead of procuring prosperity only bring ruin and devastation. Those that are responsible for the failure of such schemes must be made to learn the lesson of taking their obligations seriously. This can be done by judicial enquiry into the reasons for the failure and the amount of irresponsibility displayed by the officials in charge. Unless such public accounting of their responsibilities is enacted, failures of this kind will continue.

In these years of economic development when many more plans will be drawn and many more dams erected it is important that we learn from past experience to place public security before political gain.

Cachar and Hailakandi

It is strange how the mob can change overnight from one way of thinking to another almost diametrically opposed. The trouble in Cachar had ostensibly started on the ground that Bengalee had not been accepted as one of the State languages of Assam. Scarcely had this violent issue been settled in favour of the Bengalee speaking people of that State, than trouble arose in Hailakandi. The villagers of that little town set fire to houses inhabited by displaced persons from East Pakistan. Although all these demonstrators speak Bengalee, they shouted slogans in support of the Assam government and the Assamese language. In the urban area of the Hailakandi district, some 60 houses were burnt, while in the rural areas some 300 houses shared the same fate.

Complaints had been made for quite some time that the flow of

immigrants from East Bengal has been steady with the Government doing nothing to check the inflow. But was there need for the inhabitants of Hailakandi to express their dissatisfaction in such a violent fashion?

These disturbances in various parts of the country show how language can become such problem of dispute. We have to find some agreeable formula for solving this matter. Unfortunately too many political and economic reasons have a way of insinuating themselves into the language problem, that it becomes very difficult to solve the problem purely on the level of reason and goodwill. All the same it is time our leaders took an effective role in putting an end to this vexing problem. A more liberal view in accommodating ourselves to each other's culture and language is the need of the hour. This can only be attained by a broader outlook and a new attitude of tolerance for the minority.

Our Sterling Resources

On June 30, 1961, our sterling securities with the Reserve Bank had fallen to Rs. 113.79 crores. Sterling assets have thus touched

a new low. We have been living on them to some extent for the last fourteen years, and in the changed circumstances, it is possible for the Government of India to watch the situation with equanimity. For while the sterling resources have been falling steadily ever since the commencement of the plans, it is only recently that exports have begun to show an improvement, while imports have been cut down drastically. But the most important reason is obviously that the massive assistance promised by the Aid-India club during the first two years of the Third Five Year Plan has laid to rest all the anxious feelings of the Finance Ministry.

The European Common Market

The ECM is absorbing a major part of the Britain's attention just now. Will the British join the European community of the Six, or will they prefer to carry on with the Commonwealth? That is the question uppermost in every mind just now. The ECM has certainly a great deal to gain from British participation, and for Britain, her entry into the Common Market will

mean a boost for her industry. But the Commonwealth countries have not shown themselves at all pleased by the British desire to enter the ECM.

Mr. Thorneycroft's visit to India in connection with the ECM has only served to give our Government an opportunity to express their decision against Britain's joining the ECM especially if it means that India will lose its preferential treatment in its trade with Great Britain, which is one the particular and cherished fruits of the Commonwealth association. And the other commonwealth countries, especially Australia have protested in no less strong terms. It only remains for Britain to find out how she can continue to preserve her Commonwealth ties and at the same time enjoy the advantages of the ECM:

Loans to Indian Firms

The United States Government

has recently approved of loans totalling some Rs. 47 lakhs to three joint Indo-American private enterprises in India in the fields of air-conditioning equipment, the manufacture of shock-absorbers and automobile and bicycle tires and tubes. The loans are being made through the Cooley Amendment Fund, to which is credited a part of the rupees generated by the sale of agricultural commodities supplied to India under the U.S. Public Law 480. The biggest of the loans goes to the Carrier Air-Conditioning and Refrigeration Private Ltd. The company is establishing a small plant outside Bombay to produce refrigeration and air-conditioning equipment. Madras Part of the loan goes to the Madras Rubber Factory and the remainder to Gabriel India Private Ltd., which will open out its factory for automobile shock absorbers in Murlund near Bombay.

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